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The Story of Our China Mission

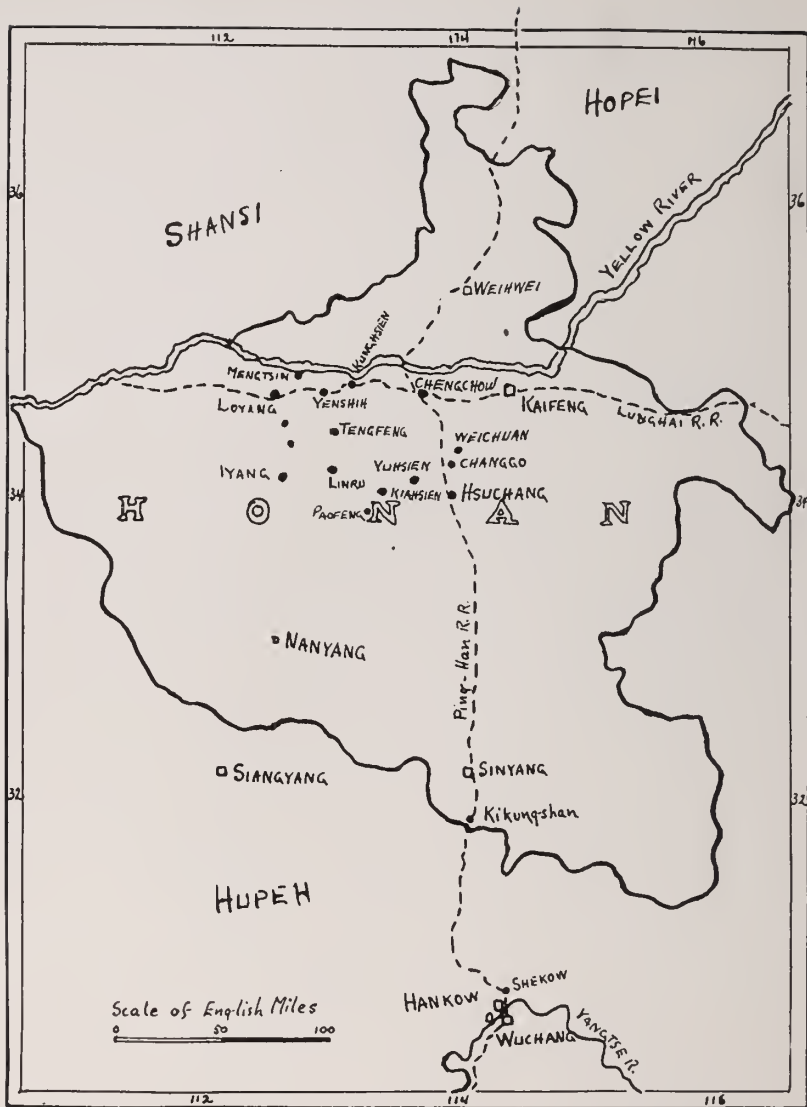
By
GUSTAV CARLBERG



PUBLISHED BY THE BOARD OF FOREIGN MISSIONS
OF THE AUGUSTANA SYNOD

December, 1938

*The Story of Our
China Mission*



Map of Honan showing the important centers of our work. Also Hankow area, lately opened up for evangelistic work, and Shekow, where our Lutheran Theological Seminary is situated.

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The Story of Our China Mission

THE Church is an army that must advance on its knees. When the primitive church was ready to expand to foreign parts the leaders gathered for fasting and prayer. Then the Holy Spirit thrust forth the workers, Barnabas and Saul, the pioneers of all foreign mission work.

How the Work Began

So also our China Mission can trace its inception to a meeting for prayer in the Bethlehem Church in Minneapolis in 1901. At that meeting a stirring appeal for expanded mission work in China was made by the venerable founder of the Swedish Mission in China, the Reverend Eric Folke.

At a subsequent meeting a foreign missionary society was organized, and later, a board was elected with Dr. Hultkranz as its first chairman. Earnest prayer was made for workers, and, in the latter part of 1904 a call was extended to the Rev. A. W. Edwins, then pastor of the church at Stillwater, Minn.

In the providence of God Rev. Edwins was led to accept the call, and he set forth in the fall of the next year for China accompanied by his wife. China, with her teeming millions was their goal, yet they had no definite field in view.

The First Workers

By the gracious invitation of some of the missionaries of the Hauge Mission, now a part of the Lutheran United Mission, our pioneers were given a haven at

Fancheng in Hupeh for the first year, largely spent in acquiring a speaking knowledge of the Chinese language.

The following autumn Rev. Edwins, in company with Rev. Landahl of the Hauge Mission, fared forth on Chinese carts for central Honan, finally arriving, after many dangers and vicissitudes on the way, at Hsüchow (now Hsüchang) on the Peking-Hankow Railroad.

Negotiations were entered into with the China Inland Mission, which was in control of this territory, with a view to securing a field for work. The authorities of the C. I. M. took kindly to the idea of sharing part of their territory with the newly arrived workers, and a section of the city of Hsüchow, with a narrow strip of land running westward was assigned to the new mission. At that time this narrow strip of territory was laughingly referred to by one of the C. I. M. workers as "Mr. Edwins' buggy track." In the process of time, and by the providence of God, however, this narrow strip has expanded until now it comprises a territory equal in size to the state of Massachusetts, with a population of about five million souls.

Rev. and Mrs. Edwins began work in a modest way in rented quarters which they remodeled to suit their immediate needs, until such a time as they could purchase land and erect a substantial and commodious mission dwelling. The same fall the hearts of the pioneers were gladdened by the arrival of the first

recruit in the person of Sister Ingeborg Nystul. In the fall of 1908 four more workers were added when Rev. and Mrs. Trued and Dr. and Mrs. Friberg with family arrived.

Expansion of the Field

Footholds were now secured in other centers, and in 1910 Yüchow (now Yühsien) with surrounding district was turned over to our mission by the C. I. M., which had succeeded in gathering a small body of believers at this place, which became the nucleus for the congregation later to be established there.

The same year saw the opening of work in the important city of Honanfu (now Loyang), a city that has figured prominently in the history of China. The city,

Our Neighbor to the North

located on the Lunghai Railroad, marks the southern boundary of the field of the Swedish Mission in China, whose founder was instrumental in God's hands to arouse interest in our Synod for work in China. Throughout the history of our work our relations with this neighbor to the north and west have been of the most pleasant kind. The work in the city and surrounding country has been amicably divided between the two missions.

In 1911 the cities of Kiahsien and Juchow (now Linru Hsien) and, shortly thereafter, Paofeng, were opened up.

New Workers Arrive

New recruits continued to arrive to augment the small band of workers, and, in 1914, there arrived a contingent a dozen strong, almost doubling the existing force, and bringing the total number of effective workers up to 32.

The work of choosing and training a native force of workers was now undertaken in earnest. The use of workers borrowed from neighboring missions had

Training a Native Force

been a boon in the beginning of the work, but, continued dependence on other missions for native workers was not to be thought of as a permanent policy. It is a life principle of any mission enterprise that recruits for the carrying on and furthering of the work must be found and trained in the territory that is to be evangelized.

In the summer of 1914 the first course for native evangelists was held at Hsüchow with 23 men in attendance. Some of these men are still in the service of the church, two of them as ordained pastors.

Graded Course for Evangelists and Bible Women

This practice of bringing the workers together for a month of intensive training and inspirational uplift has been followed throughout the history of our work. A graded course covering a period of six years is followed, with supplemental work added when the course is finished. A similar course of training for Bible women was later introduced and is now a regular feature of our work. Teachers in these courses are the missionaries and qualified native helpers.

Celebrating Our Tenth Anniversary

In the fall of 1915 a meeting was held at Hsüchow commemorating the tenth anniversary of the founding of the mission. The first ten-year period was definitely one of beginnings, of establishing the work. A book was published depicting the progress of the

work so far. This book, entitled, *Our First Decade in China*, is now out of print.

The number of baptized members at the end of the first ten-year period was listed at 161, the first class of nine catechumens being baptized at Hsüchow in 1910.

The Second Decade

The second decade of our work, from 1916 to 1925, was definitely a period of expansion along all lines. This period saw the rapid expansion of our educational work, from a few lower primary schools, established during the previous period, to a full-fledged educational system of lower and higher primary schools for boys and girls, and middle (high) schools for boys and girls. Thus in 1925 we could report 89 teachers and 1,400 pupils in schools

Expansion of School Work

of all types. Our Hasselquist Middle School for boys at Hsüchow had at that time an enrollment of 142 pupils, with a staff of twelve native and two foreign teachers. The Emmy Evald School for girls, also at Hsüchow, had at this time an enrollment of 43 pupils in higher primary and middle school departments.

A Board of Education for the entire field was functioning, with supervisory powers over all the schools. Regular visits were made to the schools by a trained supervisor. The teachers of lower and higher primary schools were brought together for regular teachers' institutes.

Increase in Medical Work

This period also saw the rapid expansion of our medical work, so that at the end of 1924 we had a corps of three foreign doctors with six native assistants, with dispensary work at Honanfu

and hospital work at Hsüchow. That year a combined total of 46,851 examinations and treatments were given, an increase of 500% over 1914, ten years previously.

Growth of Evangelistic Work

Our evangelistic work saw rapid expansion during this period, so that the baptized Christians now numbered 1,514 as compared with 161 in 1914, an increase of over 800%. Native workers now numbered 242, including gatekeepers, etc., as compared with 42 in 1914, an increase of 500%. Work was now carried on at 41 main stations and outstations as compared with six places in 1914, a 600% increase. The number of foreign workers reached the total of 53 in 1925 as compared with 32 in 1915, registering the greatest expansion in our foreign force in the entire history of our work.

This period saw the beginning of our Bible School for men and boys at Hsüchow, with Rev. Anton Lundeen as its first principal. This work has been carried on continuously up to the present, and is now conducted as a joint undertaking with the Lutheran United Mission, our neighbor to the south. Under this arrangement the Bible School for men is conducted at Hsüchow (Hsüchang) for both fields, and the Bible School for women and girls for both fields is conducted at Sinyang on the Lutheran United Mission field. The Lutheran United Mission supplies a foreign male teacher at Hsüchang, and our mission supplies a foreign lady teacher at Sinyang. Chinese teachers are supplied from both fields as available.

This plan for union Bible School work has been working with signal success under a joint board for the two schools, composed of members elected from both fields. The operating costs for these schools have been cut to almost half of what it would cost to operate such schools independently by each mission. Pupils are sent to these schools also from neighboring missions, such as the Lutheran Free Church Mission in Eastern Honan, the Swedish Mission in China, and the China Inland Mission fields.

Successful Union Effort

The period 1926-35 witnessed tremendous changes in our mission work due partly to internal development, but more particularly to political and social upheavals.

Political Upheavals

The Nationalist Revolution was a movement for the unification of the country by the overthrow of the local war lords, as well as the gaining of greater political autonomy by abolishing the unjust and discriminatory treaties imposed by foreign nations. Extraterritorial privileges were enjoyed by foreigners on Chinese soil, with foreign concessions in many of the larger cities, granted to foreign countries under duress, where foreigners lived and plied their trade under the jurisdiction of their own nationals. These things were a source of irritation to the young Chinese who felt that China should be allowed to order her own political household and her internal affairs without interference from the outside.

After years of seething unrest under the surface, periodically breaking forth in student strikes and agitations, the revolution finally came to a head in

1927 when the armies of Chiang Kai Shek swept over the country from south to north. At this time the movement was under Russian tutelage, so there was

Nationalist Revolution of 1927

a great deal of anti-foreignism and anti-Christian propaganda. Mission stations were entered and looted. In some cases they were destroyed; in other cases they were occupied by the army or the propaganda corps. Restrictions in the form of laws forbidding curriculum instruction in religion in mission schools were imposed. Such schools were compelled to seek registration with the government, involving the introduction of social and political teachings and the observance of the weekly watch, or ceremony of bowing in reverence before the picture of Sun Yat Sen, the father of the revolution, and repeating his will, as a sign of loyalty to the government. Many Christians felt that a ceremony of this kind compromised their faith. Many missions chose rather to close down their schools than register with the government and be subject to these restrictions.

The onward march of the revolutionary armies not only meant a set-back to our school work from which it has not yet recovered, but it also meant the hampering of the work of the mission as a whole. Christians were persecuted. Many fell away. Some leaders of the Church joined the army or the propaganda corps. Many of the missionaries were obliged to leave their stations temporarily. The church life was at a very low ebb. An atmosphere of defeatism was prevalent everywhere.

Temporary Set-backs

At this time certain leaders among the foreign and Chinese workers felt that something must be done to raise the morale of the churches and inject new life into their discouraged ranks. A movement called the Five-Year Movement was sponsored by the Church of Christ for China and the National Christian Council. The movement had as its aim the rehabilitation of the churches under the slogan, "God, revive thy church beginning with me."

This movement, begun with such a high purpose and such good intentions, however, soon shifted its aim from personal renewal to programs for social betterment, which are good enough in their place, but will scarcely result in the bringing of new life to a dead and defeated church.

During the years when the national ferment was brewing God himself was at work preparing the instruments for the beginning and the carrying forward of a movement which we hope will not be a five-year movement merely, but will continue onward through the years.

Scores of names could be mentioned of both foreign and native workers in the Lutheran as well as other communions who were raised up by God for this emergency, and by the grace of God were permitted to do a great work towards the renewing of the life of the churches, putting a new song on the lips of many Christians, enriching them with a new experience of God's grace, and imbuing them with a new vision of what a life in His service could be. Since the stirring events in connection with the revival in our churches

have been fully described in my book, *China in Revival*, there is no need to go into further detail here. However, a word or two as to the results of the revival in the churches are in place.

At the Sixth Triennial Assembly of the Lutheran Church of China, held in Loyang, June 13-18, 1937, a discussion as to the benefits of the revival among our churches brought out among other things the following: The marvellous grace and power of God has been manifested. Persons and churches have been changed, and a new atmosphere has been injected into our congregations. There is a new concern for souls, not only among leaders, but among the rank and file of Christians. There is a new willingness to sacrifice of time and means, and to bear responsibility for the work, coupled with a greater love, sympathy, and understanding in dealing with others. A great number of people have been definitely saved; many backsliders have been brought back to the fold. Criticism has exposed shallowness and cant and taught discretion. Not only churches, but schools and other institutions have been greatly benefited. The dangers are: smug self-satisfaction; too many are "still left in Egypt"; the revival fires need to continue to burn for the cleansing and reviving of the churches.

Periodic Outbursts

The political unrest and disturbances have not been confined to the period of the nationalist revolution by any means. There have been periodic outbursts, beginning with the Boxer Uprising at the dawn of the

present century, and continuing intermittently up to the present time. These upheavals and disturbances are the birth throes of a new order emerging, and the death pangs of the old order passing away. The old

Birth Throes of a New Order

Confucian culture and institutions are crumbling. The old religions are losing their hold on the masses. Customs are changing. Old sanctions and restraints are disappearing. Will Christianity, comparatively young, and numerically weak, be found a strong enough moral force upon which to erect a new structure for society? Certainly no other force is strong enough, nor is there any other available. The Chinese people must look to Christ as the only enduring foundation on which to build a new nation.

The periods of unrest in China have been times of testing for the mission work. There have been seeming failures, and temporary set-backs and hindrances causing much concern and misgivings on the part of those who are helping to support the work. However, let the friends of missions everywhere consider that every temporary set-back and hindrance has been only a preparation for a greater advance to follow.

This was true of the Boxer Rebellion when hundreds of missionaries were driven from their stations, and thousands of Christians suffered a martyr's death. After the trouble subsided the missionaries returned to their stations. For every one martyred, ten others rose up to take their place, and the work went forward and prospered as never before.

After the revolution in 1911, resulting in the overthrow of the old Manchu regime, there were outbursts of mob violence resulting in the death of several missionaries and native Christians. Schools and mission stations were destroyed in many places. However, the period immediately following upon these disturbances has registered the greatest advance, in the point of new workers arriving, and new stations established, of any period in the history of missions in China.

Followed by Periods of Advance

In 1927 came the Nationalist Revolution already referred to; missionaries were evacuated; churches were largely depleted of membership; forces of anti-foreignism and anti-Christianity were for the time being in the saddle. Things looked dark for the churches. However, during these dark days God was preparing the churches for the greatest spiritual advance that has ever been experienced by the Christian forces in China, a renewal of life and power within the churches, reaching to the outsiders as well.

At present China is in the grip of invading forces of a neighboring nation, threatening to strangle the life of the nation in all its phases, intellectual, material and spiritual. Many missionary leaders and their friends are viewing the future prospects of missions in China with a great deal of misgivings and concern. However, the present emergency is proving an unparalleled opportunity for the churches to exhibit Christianity in action. Missionaries, under tremendous

The Present Emergency

pressure of home and foreign governments, have been urged to leave their stations, but they have in large numbers chosen to stay, and to throw in their lot with their charges, and have thus won the lasting admiration

Unparalleled Opportunity For Church

and esteem of their Chinese constituencies. The result is that all classes of people in China are open to the Gospel as never before. They

are seeking the source of the fortitude and sustaining power exhibited by the Christians during this time of national calamity and crisis.

The present life and death struggle of the Chinese nation is shaking the people out of their self-complacency, bringing them together into political unity, and fostering a new determination to modernize their country at all costs. At this hour of crisis it is fortunate indeed that the highest responsible leaders of the Chinese people are themselves professing Christians who earnestly desire to submit their own and their country's affairs to the governing will of Almighty

Building a New China

God, and to build a new China on a truly Christian and democratic basis. They have demonstrated their

appreciation of the work of the missionaries during this emergency by removing the restrictions on religious education in the mission schools, as well as by public acknowledgement of the worth of the service of the missionaries in the care of refugees and wounded in the face of personal danger and unprecedented difficulties.

The forces of God should indeed look upon the present as a glorious opportunity, as well as a time of preparation for further advance as soon as conditions

The Work of God Must Go On

permit. The work of God must go on. Out of the seeming wreck and ruin of our work we must rise to ever greater heights of achievement and success. The cause of Christ must triumph in the end even though at times it seems to suffer temporary set-back and defeat.

During the present time of emergency in China it is extremely fortunate that the long looked for and prayed for hospital is now completed and in use at Hsüchang. This hospital is a gift of the Woman's

Our New Hospital at Hsüchang

Missionary Society of the Augustana Synod. It is a two-story serviceable building of modern construction, with space for fifty-six inpatients, with the possibility of accomodating many more in case of emergency. Facilities are also provided for housing and training of a corps of native nurses.

The land for this hospital was purchased about 1920; the ground-breaking ceremony was performed in 1926 during the visit of Mrs. Evald and Mrs. Landstrom. The foundation was laid in 1936, and the building was completed the following year. On the completion of this hospital, the buildings of the Emmy Evald Training School for women and girls, occupied by the hospital during the years 1928-36, were turned back to their intended use.

The home for the Emmy Evald Training School is a modern two-story classroom building, completed in 1925, with separate kitchen and dining room facilities. With the projected dormitory dormitory and teachers' quarters completed, this will be a serviceable and adequate plant for use of the school for many years to come. The school has a separate compound adjoining the hospital compound on the north and a short distance to the west of the Hasselquist or Bible School compound. These institutions are situated a ten-minute walk to the west and north of the west city gate of Hsüchang.

The Emmy Evald Training School

The Emmy Evald Training School offers courses in higher primary and junior middle school with Christian instruction and practical courses in home industry added. The enrolment for 1936 was 160.

The Preparatory School for boys (junior high school), with the Bible School as a union enterprise with the Lutheran United Mission, are housed in the buildings and compound formerly occupied by the Hasselquist Middle School. These buildings were erected in 1922. The Preparatory School had an enrollment of 95 and the Bible School an enrollment of 149 in 1936.

Preparatory and Bible School

Adequate buildings, completed in 1936, have been provided for the orphanage at Yühsien. Children of both sexes are accepted, and given a training in the common branches of knowledge, together with manual

Orphanage at Yühsien

and industrial training, preparing them to take their places as self-respecting and self-supporting members of society. The institution is largely under the jurisdiction of the native church.

An important branch of the evangelistic work is the **Work Among the Women** work among the women, carried on by foreign woman missionaries and trained Bible women. A feature of this work, as well as of the work among men, is the holding of short courses once or twice a year, covering two to four weeks of time, when systematic instruction is given in the fundamentals of the Christian religion.

Much use is made of a system of writing called **Phonetic Script** netic script, which is an alphabet composed of simple elements of the Chinese characters, but unlike the characters in that the words are spelled by use of these symbols which represent definite sounds, just as in our own alphabet. By use of this script even older women who have never read a line in their lives are enabled to read quite well in the space of two or three weeks. Their joy is unbounded when they find they are able to read the Bible for themselves and to follow along in the singing from the hymnals. The entire New Testament and much of the Old Testament is now available in this script, and also Catechisms and other literature for use with catechumens. It is found that only as the Christians are able to read the Bible for themselves do they make the necessary progress in the Christian life.

A Woman's Missionary Society was organized on our field in 1931, and now numbers at least fifteen groups, with a total membership of about 500. Their program is to support the work of the churches by prayer and by voluntary evangelistic effort and the gathering of funds for support of school and home mission projects.

Woman's Missionary Society

An interesting method of work in the broadcasting of the Gospel is what is called tent work. Large tents, some seating upwards of 200 people, are placed on a circuit with a tent band in charge. This band is composed of from five to ten or twelve members, including at least two Bible Women. The band is under a leader and follows a definite program for each day. The early morning hours are devoted to prayer and Bible study.

Broadcast Evangelism

Tent Work and Tent Bands

Then the group forms into pairs for the purpose of house visitation and distribution of tracts. In the afternoon and evening services are conducted in the tent with singing and preaching as well as work with individuals.

The tent remains in one place from two to four weeks according to circumstances. Then there is follow-up work with regular visits from the pastor or evangelist and the organization of classes for catechumens and for Bible study. Later a simple organization will be formed with deacons and trustees, and a regular place of worship provided by the initiative of the local group. Several such tents have been in use in our mission, some of them donated by the Black-

stone Evangelistic Fund, others purchased by our mission.

Street Chapel Preaching Street chapel preaching is an old and tried method of work that is still in vogue. A chapel near the city street is provided with an open front to the street.

Spirited singing by a small group of students or evangelistic workers will attract passersby, who stop to listen, sometimes standing on the outside to hear what it is all about. Possibly some word by the evangelist will attract their attention, and before long they will have found a convenient seat and will stay to the end of the service. These are taken in hand individually by the workers and given additional information and invitation to come back. Literature is handed them to take home. Many a Christian in China can testify as to his first impressions of Christianity received at just such a street chapel where he chanced to stop to listen.

The Church Established With the third decade of our work completed and the fourth decade well under way it may be said that the church has now been established. The latest report

from the field, that for 1937, showed 51 organized congregations, with 20 ordained native pastors. The native church is organized into a synod, which forms a constituent part of the Lutheran Church of China, composed of ten or more such synods in about as many provinces.

Native Initiative The initiative for the local work is now definitely with the native churches and their constituted leaders. Conference meetings of regularly

appointed lay and clerical delegates are held once each year, when the affairs of the churches are discussed and decided upon. At these meetings the missionaries are accepted on an equal status with the Chinese members, and are eligible with them for appointment on committees and to the various offices of the church.

The responsibility for broadcast evangelism in the vast unevangelized districts is definitely with the mission, but much evangelistic effort is also put forth by the local congregations in the form of voluntary effort by unpaid workers. Some of the native churches also employ evangelists and Bible Women for direct evangelistic and expansion work.

The respective spheres of activity of the native churches and of the mission have been clearly defined in the rules of comity agreed upon during the reorganization of work following the Nationalist Revolution. By this means the responsibility for the local work is gradually shifted from the mission to the Chinese church. Provision has also been made for the gradual turning over of the mission property to the native church when the time for such a move is ripe.

It is also agreed that a church or churches wishing to call a pastor, may do so if they are willing to pay at least one-fifth of his salary, with the understanding they are to increase their quota, until, within ten years, they are to pay his salary in full. It is gratifying to find how eager the Chinese themselves are to arrive at a status of self-support. Already four of our congregations are paying their pastors in

**Working
Towards
Self-support**

full, and some of them are also supporting primary schools and broadcast evangelistic work in addition, as well as caring for the regular current expenses of the church. The churches at Chengchow, Hsüchang, Yühsien, and Kiahsien have arrived at this status of self-support and others are working rapidly towards this goal.

Support of Students and Schools The mission now does not take any financial responsibility for support of the lower primary schools, which is definitely placed upon the local churches as their responsibility. The mission does subsidize higher primary and middle school education, and provides for the higher training of workers whether in Bible schools, colleges, medical training centers, or our Lutheran Theological Seminary. Students attending the seminary are sometimes given part of their support by the churches that recommend them, but they are largely supported while at school by mission funds.

The Christians The latest report (for 1937) showed a total membership of the Augustana Synod Mission in China of 3,849 baptized Christians, with a total Christian constituency, including enrolled catechumens, totaling about 10,000. Contributions by the churches for the year amounted to \$10,804.70 Chinese money, or about \$3.50 per communicant for the year. This represents about half of the monthly salary of a native Bible Woman. Many of the Christians and practically all of

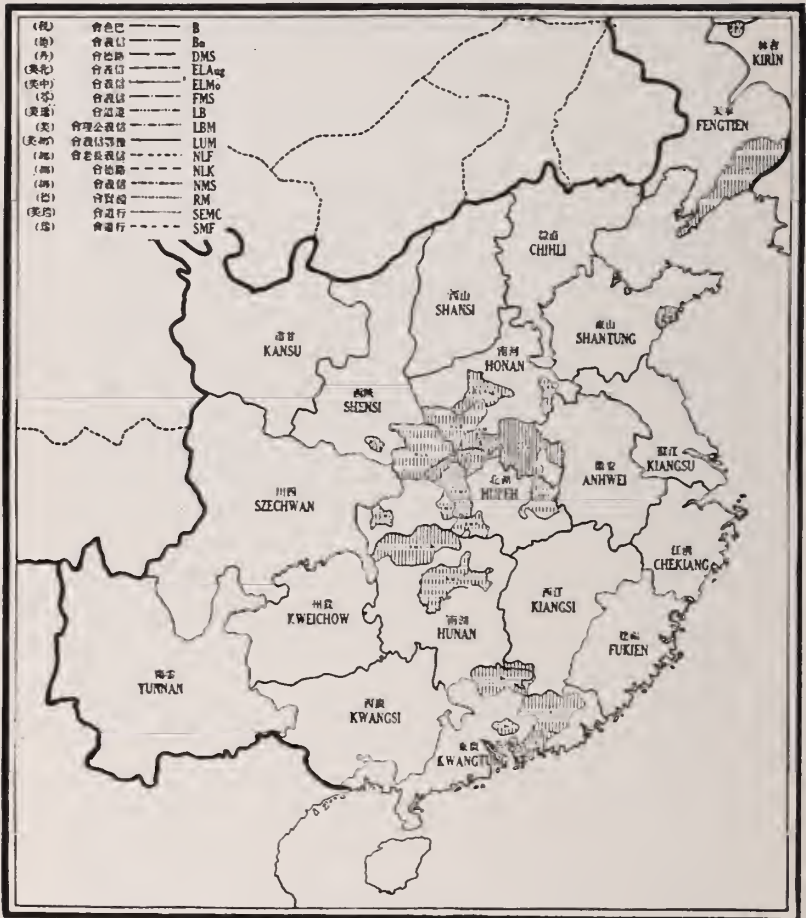
the mission and church paid workers are giving one tenth or more of their income to the church.

The churches reported twenty parochial schools in operation with 38 teachers and 713 pupils, all supported by the local churches, without mission aid. This is indeed a fine showing and is a vindication of the policy adopted by the mission of non-support of native parochial primary schools. The churches also reported 71 Sunday schools in operation with 108 teachers and 2,216 pupils.

The foreign staff at the close of 1937 numbered 37 adults and 23 children, a total of 60. Due to the present war emergency about half of the effective force were on furlough or extended leave. In the fall of 1938 many of the workers returned to take up their work and to relieve the hard-pressed, overworked members on the field.

At the end of thirty years of our work a commemorative volume was prepared covering the years 1905-35, entitled, *Thirty Years in China*, and published in 1937. This book is richly illustrated with new pictures and contains articles by the missionaries describing the various phases of the work, as well as giving historical details. Every friend of our mission work should possess a copy of this book. The price is a dollar, which is considerably less than the actual cost of production. All the books mentioned in this booklet can be obtained from the Augustana Book Concern, Rock Island, Ill. Copies of *Our*

LUTHERAN MISSION FIELDS



Lutheran mission fields. From the survey volume, Christian Occupation of China.

Second Decade in China are available at a reduced price of 50 cents per copy. Also a Swedish edition

**Other Books
Published**

entitled, *Tjugo år i Kina*, is available. The stirring account by Rev. Anton Lundeen, entitled, *In the Grip of Bandits Yet in the Hands of God*, should be read by all friends of missions, as showing the vicissitudes of the life of a missionary.

A cheering aspect of our work as a mission is the splendid spirit of co-operation between the Chinese and foreign workers.

**Co-operation
and Union
Effort**

Another source of satisfaction is the spirit of fellowship and co-operation between members of various branches of the church, working side by side in the great harvest field which is China. Many enterprises are conducted as union efforts, making for a great saving of men and means.

One of these union projects is the American School for missionaries' children, located on Kikungshan at

**American
School,
Kikungshan**

the southern border of Honan. Ample buildings for dormitory and classroom use are there provided, with an efficient consecrated corps of teachers in charge. The school year 1936-37 showed an enrollment of 75, from 13 mission groups, and 8 provinces. The curriculum follows that of the State of Minnesota with courses in Christianity included. The school comprises a complete grade and high school preparing the pupils for entrance to any accredited college in the home land. The school is controlled by a board of directors representing four Lutheran mis-

sions: The Lutheran United Mission, The Lutheran Free Church, The Augustana Synod Mission, and the Covenant Missionary Society. Negotiations are under way for the purchase of the fine dormitory and classroom building formerly occupied by the Swedish Union School. This will give the American School adequate room for expansion.

Lutheran Theological Seminary

The Lutheran Theological Seminary at Shekow, Hupeh, has been in operation since 1913. It is supported by the American Lutheran Mission, Augustana Synod Mission, Finnish Missionary Society, Lutheran United Mission, and the Norwegian Missionary Society. Other Lutheran bodies send students on the basis of the payment of an annual tuition fee. The faculty is composed of five foreign professors, and two native professors, with two wives of professors serving as instructors. There is also one Chinese instructor. The enrollment for the fall of 1937 was 46 including 15 from our mission. Courses are provided covering the regular theological subjects with languages added, giving the equivalent of a full four-year college course in theology.

A common hymnbook is in use by the various Lutheran churches, with a common order of service. A Lutheran weekly, the *Chinese Lutheran (Sin I Bao)* is being published with a Chinese as editor. The Lutheran Board of Publication provides for the translation and production of Lutheran literature, books, tracts and periodicals. Newspaper evangelism and other projects for dissemination of

Christian knowledge are carried on by this body, which is under the direct control of the Lutheran Church of China. The total circulation for 1936 was: books, 38,792; tracts, 10,156; periodicals, 52,886; a total distribution of 101,886 copies. The Lutheran Book Concern of Hankow is the largest distributor of Chinese and foreign books and literature in Central China.

Missionary and other travelers are well cared for in the six-story, modernly equipped, Lutheran Missions Home and Agency in Hankow.

Lutheran Home and Agency

This is a self-supporting institution, gradually paying off the original indebtedness. The net profits for the fiscal year ending Dec. 31, 1937, were \$9,699.87, national currency. This represents the balance after deduction of salaries of foreign and Chinese staffs, and the operating expenses, as well as depreciation on buildings and furniture.

This Lutheran Home, situated in the heart of Hankow on the Yangtse River, has proven a haven of rest and refuge for many a weary traveler, as well as serving as a buying agency for those inland.

When we view the history of our mission, we marvel at the results achieved in so brief a time. Manifestly,

God Blesses the Work

God's blessing has rested on the work. This is all the more evident when we think of the comparatively small sums of money expended on our China Mission. Much has been accomplished with the money actually used for China, but how much greater the results might have been, had we given the cause adequate support, as it so fully deserves. Would that the en-

tire Synod could see this appealing opportunity and respond accordingly!

Where can we find a project of our Augustana Synod that has yielded greater returns within the same space of time with the same expenditure of funds and effort? All this has not just happened, but has been accomplished by careful planning and budgeting for the work, a drastic economy in the use of funds, and a careful allocation of workers to their tasks.

Much credit for the advance of the work is due to our fine corps of trained Chinese workers, including our twenty ordained native pastors, and the several additional graduates of our theological seminary, employed as teachers, preachers, and

Trained Native Force

translators. These men, together with the increasing number of trained women workers, are able to take over more and more of the responsibility for the work. Understanding, as they do, the inner workings of the Chinese mind, they are better fitted than any foreigner to cope with the problems that continually arise in the work of the churches and institutions.

Place and Need of Missionary

However, the missionary has his place to fill and will be needed for many years to come. With his broader background and maturer Christian experience, he acts as a stabilizing force. Also he is needed for help, counsel, and inspiration, as well as supervision of the work.

Our sadly depleted force of foreign workers needs to be replenished without delay. There are several

workers now nearing the age of retirement and their places must be filled by new recruits. Also, it must be considered that, although the native force has in-

Expanded Fields

creased to about 200 evangelistic workers, our field also has expanded from a very small area to a large area including twenty large centers of work. Responsibility has lately been assumed for the evangelistic district around our seminary at Shekow, as well as new work in the great city of Hankow. Work in the capital city of Honan, Kaifeng, has already been under way for some years.

At the close of the present war there will be call for a forward movement along all lines. Let us gird

Forward Movement

ourselves now as a mission and as a Synod for this advance! Let an ever growing band of intercessors continue to bring the work of our China Mission and its workers before the throne of grace. Let an ever growing band of loyal supporters continue to work, sacrifice, and spend themselves that the work of upbuilding the kingdom of God in China may continue and prosper! The work of material destruction has been going on apace during the past year. Let the forces of righteousness and peace bend every effort to further the ministry of healing and reconstruction for the building of a new China on the enduring basis of the Gospel of Jesus Christ!

